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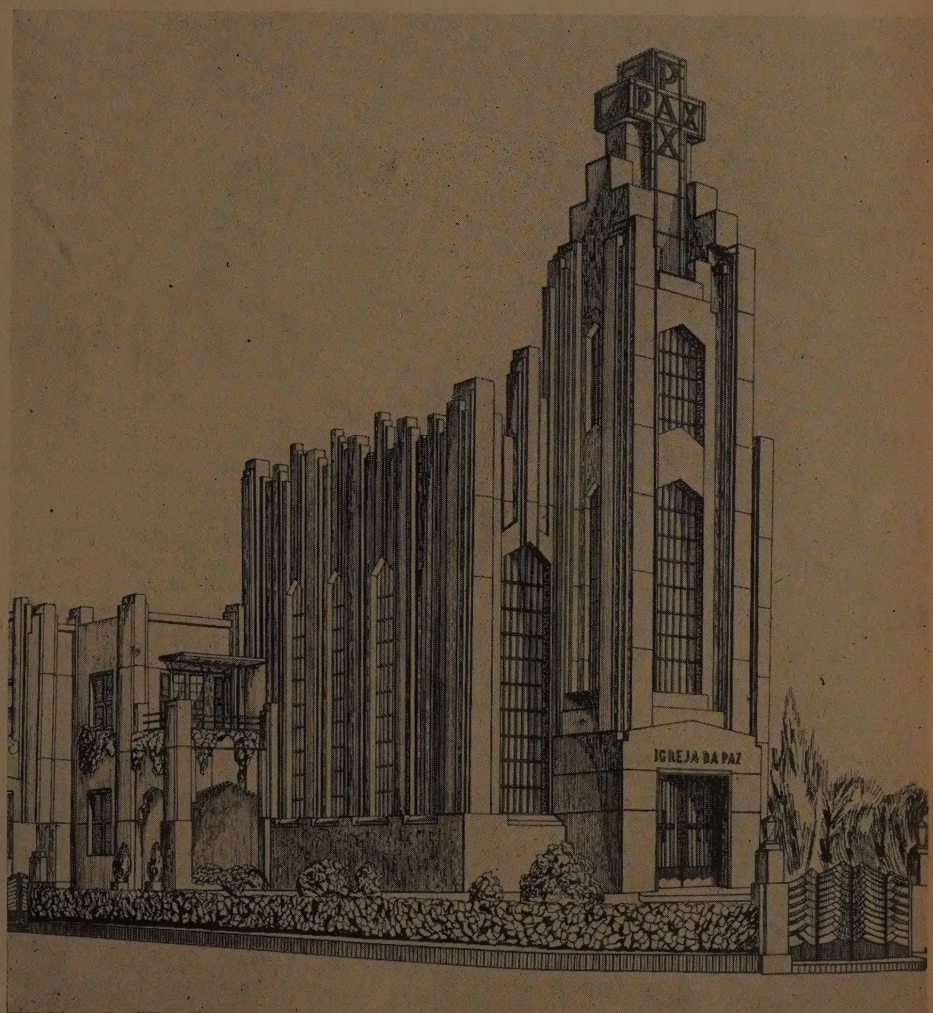

Igreja Da Paz
(Church of Peace)
at Rio de Janeiro

The class of 1895 of the Addison, Ill., Teachers' College recently met to observe the fiftieth anniversary of their graduation. Of the original forty-four, fourteen were able to attend the reunion in the home of their classmate, Mr. W. Koch, directly across the street from the site of their alma mater. Four members of the class are still in active service.

Graduation of this year's class from Serbin (Texas) Lutheran School was combined with a reunion of graduates of the past twenty-five years. Mr. L. O. Kasper, principal of the school, reports that of the 219 graduates eighty-seven are now engaged in farming, sixty-nine are in business, fifty in military service, and two are registered nurses.

A mass for Benito Mussolini, according to newspaper accounts from Santiago, Chile, in the local Catholic Temple of National Gratitude, resulted in disorders during which four persons were arrested and some were injured. Italians are reported to have formed the major part of the audience, and many of them, it is related, gave the Fascist salute in the church.

Secondary education under Lutheran auspices is gaining more and more popular support at Detroit, Mich. Evidence is the 120-per-cent membership increase reported by the local High School Association in 1945 as compared with 1944. Efforts are now being made to enlist all the Lutheran congregations of the city in the enterprise.

The largest group of missionary personnel ever to travel at one time in the history of our foreign mission effort is now en route from India to the United States. It comprises a total of forty-four persons, made up of the families of Missionaries D. S. Stevenson, Geo. Schroeder, B. Strasen, G. C. Hattendorf, M. L. Wyneken, R. P. Sieving, Wm. Luedtke, J. G. Steinhoff, Miss Rehwinkel, Mrs. G. K. Wenger and children, Miss Simon, and two Miller girls.

The remarkable church in modern style shown on our frontispiece represents our church in the capital of Brazil. The Revs. Rudolfo and Paulo Hasse are pastors. The Rev. R. Hasse is president of our Brazilian District.

Choir Appreciation Night was recently observed by Holy Cross Congregation, Toledo, Ohio. Each of the choir members, as well as the organist and choir leader, Mrs. Margarete Schultz, received as a gift a black leather-grained *Lutheran Hymnal* imprinted with the owner's name. The Rev. J. P. Fackler, pastor of the congregation, and Mr. Frank Heidtman, as the president, conveyed the congregation's appreciation to the group. The men's club provided the refreshments.

Winner in the annual Gamma Delta contest this year is Miss Inez Kastner, home economics student at North Dakota Agricultural College, Fargo, N. Dak. Miss

Inez Kastner

Kastner served as president of Alpha Kappa chapter of Gamma Delta for three years and was elected international secretary and member of the Board of Governors at the Gamma Delta convention last November at Chicago. She is also president of Phi Upsilon Omicron, national honorary home economics fraternity, and president of the Association of North Dakota 4-H Clubs. She nevertheless finds time to teach a Sunday school class at our church in Fargo.

An air service group of the 15th Air Force Service Command recently held a service in a theater in Italy in which Miss Edwina Eustis of Radio City Music Hall, New York, joined her mezzo-soprano to the baritone and bass voices of the soldiers in the choir. Miss Eustis, accompanied on the organ by Miss Marion Carley of the Columbia Broadcasting System, also rendered the solos "He Shall Feed His Flock" from the *Messiah* and "The Lord's Prayer" by Malotte. Chaplain (Capt.) Martin H. Scharlemann had charge of the service.

The Denver Area Sanatorium Council in the June meeting elected the Rev. E. J. Friedrich, D.D., as its chairman.

Don Olsen, who received his elementary training in the one-room Christian day school of Trinity Lutheran Church, Lansing, Ill., received the Senior Medal from Superintendent A. V. Lockhardt of Thornton Fractional High School for having maintained the highest average in his class through the four-year period. It was the fifth time within ten years that one of Trinity's pupils carried away this honor. Mr. William J. F. Kraegel is the teacher.

Lutheran pastors and teachers, as well as students from our River Forest Teachers College, have lately visited the modern Christian day school which Trinity Lutheran Church of West Chicago, Ill., opened last fall. But the largest group to come so far was from Wheaton College, a non-denominational school of Fundamentalist persuasion. Thirty students, escorted by Margaret Munson Payne, professor of religious education, spent an entire morning in observation of the methods employed. The teachers at Trinity School are the Misses Norma Cimaglio and Marie Hendrikson.

On Pentecost Day twenty children were baptized in First Lutheran Church, Muskogee, Okla. Ten of them are pupils of the congregation's Christian day school, which was organized in 1944. Fourteen children of the school's enrollment of twenty-nine last fall came from unchurched homes, but today these fourteen are baptized and regular attendants in the Sunday school. The Rev. Martin P. Studtmann, pastor of the congregation, appears with the baptismal group on the picture. Mr. Robert Kamprath, Jr., is the principal of the school. G. V. S.

Baptisms at Muskogee, Oklahoma

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THE LUTHERAN Witness

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Editorial

Our Choirs

The singers in our choirs obey the command of the Lord: "Praise ye the Lord!" They remember the word of their God: "It is good to sing praise unto our God, for it is pleasant, and praise is comely," Ps. 147:1. True, the entire congregations sing praises, but from the earliest times, even back to the days of David, those who were endowed with the special gift of song used it to edify their fellow Christians. When the Bible calls upon "everything that hath breath" and "all His works and all places of His dominion" to praise God, it authorizes those whom God has favored with power and sweetness of voice to glorify God and the Savior through the gift of song. The high praise which Luther bestowed upon music in general is well known in the Lutheran Church. His teaching, based upon Scripture, has given the Lutheran Church a heritage of hymns and psalms that has merited for it the name of the Singing Church.

The Bible mentions more than ten different instruments which were used by Israel to lead choirs and congregations in their singing. True, there was a time in the Church when singing was almost entirely left to certain trained singers. It was on this account that Luther composed his hymns for the entire congregation. But one extreme should not drive us to the other. We want congregational singing. No choir, no instrument, can take the place of the congregation in singing praise to God, but, withal, instrumental music, especially the organ skillfully played, and the solos, duets, quartets, and choruses also have their place in our worship. Those whom God has gifted with good voices, especially among our young people, should not neglect to use them to sing out the truths which the pastor preaches and which the Church confesses. Through these special anthems and psalms the Church is edified and God is glorified. S.

Lutheran Service Volunteers

Advanced ground has been taken by the Synodical Board for Young People's Work and the Walther League in its program of seminars for Lutheran Service Volunteers. These are summer schools conducted, each for the space of a week, for the training of workers in our young people's societies. The entire idea of these L. S. V. Schools rests on "an appreciation of the resources to be found in the individual and on the integration of the individual into a group," particularly, in this case, the Church and League group of which the individual is a member. Last year courses were given at Okoboji, Winfield, Bronxville, Cisco, and Valparaiso, which dealt with "The Bible," "The Literature of Youth Work," "The Postwar World," "Christian Personality," "Group Techniques," "Recreation," "The Place of Youth Work in the Church," "Worship," and demonstrations of phases of the League Program. At all the schools the high points of the day were found in the Volunteer Hour and Vespers. During the present summer the work has been expanded to no less than 15 stations in many scattered areas. One of these groups was domiciled for a week at Concordia Seminary, and we had a chance to see the work that was being done. It was not only encouraging, it was uplifting, and inspired with new hope for the future of our Church anyone who saw the comprehension and devotion with which these young folks took hold of the program and sought to improve their own attitudes and their capacities for service to their Church and the Kingdom of God. No one could fail to recognize the thoroughness of training and uniformity of catechetical information which the members of this group had brought from their home parishes in many scattered States. G.

"In Science We Live by Faith"

The phrase occurs in a contribution of Mr. Wm. J. Tinkle of La Verne College, La Verne, Calif, to *School Science and Mathematics*, December, 1943. "Faith," he says, "is not credulity, since we should believe only that which is supported by facts. At this point the emphasis of science is much in place, insisting that we should wait for evidence before we believe. Once the evidence is given, we should hold on to our belief. Why not help your students in this age of doubt by explaining that in science we live by faith as well as in Christianity?" He continues:

"The marvelous mechanisms of plants and animals speak to us of the Creator. Consider the self-regulating heat mechanism of the human body, balancing such heating and cooling devices as oxidation, friction, panting, perspiring, and pulse rate so that the internal temperature is kept constant during health. We call these intricate arrangements by Greek and Latin names, but this does not destroy the wonder and marvel to a thoughtful mind; yet to the student's mind it may. When I was in high school a fellow student said he thought there was no God. I asked him what keeps the planets from colliding, and he said that is merely the law of gravitation. A single Latin synonym for 'heaviness' is, in his mind, an excuse for closing up the whole matter; while Kepler works out the orbits of the planets for the first time and exclaims, 'O God, I think thy thoughts after thee!'"

"We need to remind ourselves frequently to differentiate between established fact and theories, deduced from facts. This is what the best scientists are careful to do. There is perhaps no greater focal point of controversy between religion and biological science than the theory of evolution. Regardless of what our own conviction may be with respect to proof for this theory in the records of past and present life, we should recognize the fact that we have not been able experimentally to prove a progressive evolution, and thus it remains in the category of a theory.

This we hold, is treating the young student fairly. It is today the mode of presentation in the university while in the high school all too often evolution is still a "fact of science," a "law of nature."

There just comes to hand Daniel Nelson's *Journey to Chungking* (1945). Transcribing his notes taken during a stopover in India, Dr. Nelson says:

"In 1924 there were discovered, on the lower reaches of the Indus River, four or five cities which, according to the archaeologist Sir John Marshall, proved that there existed in India a highly developed city life as far back as the third and fourth millennia B. C. 'The presence in many of the houses of wells and bathrooms, as well as elaborate drainage systems, betoken a social condition of the citizens . . . superior to that prevailing in contemporary Babylonia and Egypt.' Excavated at these sites were household utensils, painted pottery, chessmen, coins older than any previously known, highly developed stone carving, copper weapons, the model of a two-wheeled cart (the oldest known example of a two-wheeled cart), bangles of gold and silver, necklaces and other jewelry 'so well finished and so highly polished that they might have come out of a Bond Street jeweler's of today rather than from the prehistoric house of 5,000 years ago."

Whatever the age of these relics, the point is well made that present-day Babylonia and Egypt definitely point to a decay from a higher civilization in prehistoric times and by no means indicate an evolution of the arts and skills of civilized life from crude beginnings. G.

Prayer at Intersynodical Conferences

The right to pray in any place and under all circumstances has been vindicated for every Christian through the redeeming work of Christ. The burden of proof rests upon him who wishes in any way to restrict or limit the exercise of those privileges which I have as a child of God. This does not mean that we may pray always and everywhere, since a prayer, in itself perfectly correct, might be spoken under circumstances or on occasions which involve compromise of the truth or indicate doctrinal indifference. A synodical resolution of 1935 (*Proceedings,* p. 293) is clear on this point. The Saginaw, 1944, resolution touching this matter will be found in *Proceedings,* p. 251 f. By acting in line with this resolution and opening intersynodical meetings with prayer, our pastors have not in any way departed from synodical tradition. On another page Dr. Polack relates the circumstances of earlier intersynodical gatherings. All these Free Conferences of 1856, 1857, 1858, were opened and closed with prayer. Also the Free Conference of 1866 at Reading, Pa., was attended by Missouri Synod delegates (Rev. J. A. F. W. Mueller), also Iowa (Geo. Fritschel, Grossmann), the Pensylvania Synod (Dr. Seiss). The second session was opened with devotions by Fritschel, the fourth by Mueller. At the close of the last session all sang "Now Thank We All Our God," then knelt in prayer. Much unsound Lutheranism * was found in certain bodies whose representatives attended these meetings. Only one condition was made, the declared adherence to the Unaltered Augsburg Confession. It is a practice against which no exception can be found in Martin Luther's writings and in the record of meetings which he attended, nor in the Lutheran dogmaticians, nor in all the writings of Dr. Walther. Nor can any reasonable objection be made to the practice of asking God for His guidance and blessing upon the deliberations and discussions of His Word.

But let us assume that those in charge of a meeting, be it of pastors or laymen, decide that under their conditions a meeting of this kind should be opened with a moment of silent prayer. Or go a step further, and assume that a conference believes neither the older synodical tradition nor the more recent resolutions to be supported by the Word of God. In such case conscience must prevail, since neither tradition nor Councils may dictate to Christian conviction. Also this situation has, we believe, been covered by our 1944 resolutions. G.

* For detail see Graebner-Kretzmann, *Toward Lutheran Union,* p. 200.

In Spite of Handicaps

The press is telling us that many men will return from the war handicapped by disabilities and infirmities. These men are to be reminded of the many who, in spite of any number of handicaps, have lived not only successful lives, but have even been happy amid disadvantages. Moses was "slow of speech" and "of a slow tongue," and yet he became a great leader of men. David was hated by the mighty of his nation, and yet he became the greatest of the kings of Israel and the ancestor of the Messiah. Paul's bodily presence was considered weak, his speech contemptible, he was called a babbler, and he suffred a painful bodily affliction, but in spite of all these handicaps he became the chief writer of the New Testament Epistles, the great Apostle of the Gentiles, and the chief missionary of his age. Helen Keller is blind and deaf, but has lived a useful life full of encouragement to others.

Brother, you who are handicapped, with God nothing is impossible, God can lead you to a more blessed life than you would have lived had you none of the disabilities of which you complain. Remember also that many fair-minded people not only admire anyone who is struggling against odds, but are helped and strengthened by seeing such a one carry on.

History demonstrates that "the prosperity of fools shall destroy them," Prov. 1:32, but "He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set them among princes and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and He hath set the world upon them," 1 Sam. 2:8. S.

State-Church and Episcopacy

The first article in the Bill of Rights which was added by the founding fathers to the Constitution of the United States guarantees to the citizens religious freedom. The article prohibits Congress from "establishing" a Church, that is, making it the official Church of our country. It is this article which we stress when we object to special consideration being shown the Roman Catholic Church by the appointment of a representative of the President at the Vatican. We believe that a free Church in a free State is the ideal, and that under this arrangement alone both religious and civil liberty are safeguarded.

It is not correct to say, however, that membership in a State Church is incompatible with orthodox profession. Any reader of Martin Luther knows that while he had glimpses of our Church entirely independent of the State, he did not view this as the only God-pleasing arrangement.* And this was the position of the fathers of our Synod. Addressing the second convention of the Missouri Synod in 1848, Dr. Walther extols the liberty which we enjoy in the United States as a religious denomination. However, he vindicates for congregations the right to surrender to another body certain rights and authorities and to permit

* See the quotations in P. Tschackert, *Entstehung der luth. und der ref. Kirchenlehre* (1910), p. 366 f. Also Karl Holl, *Ges. Aufsaetze, Luther* (1927), pp. 326—380.

some power above the congregations to pass resolutions and to order their affairs. His words are: "There are times and conditions when it will be to the advantage of the Church to delegate such supreme authority into the hands of those who are thereafter acting in its name. Who would deny, for instance, that the consistories in our German fatherland have been of unspeakable blessing to the Church at certain times, especially when the prophecy of Isaiah was fulfilled also in the German Lutheran Church: 'Kings shall be thy nursing fathers and their queens thy nursing mothers' (Is. 49:23)?" It is well known that this passage was frequently quoted by Martin Luther and other teachers of the Lutheran Church in describing the relation of a Christian government to the Church. Nothing in the Confessions or in the Lutheran dogmaticians can be construed as condemning a nationally organized Church or a State Church, such as today exists in Germany and the Scandinavian countries. See also *Triglotta,* p. 519, 54.

Also government of a church body by bishops is not contrary to Scripture. Some years ago a writer in the *Lutheran Companion* proposed that all Lutheran bodies unite into one great organization and that the Lutherans in each State be organized under a bishop, that at the head of the organization there be an archbishop — and he chosen from the Missouri Synod! Purely viewed as a form of organization, our Church would have no objection to the episcopal form of government here advocated. Also on this point Dr. Walther addressed the delegates in 1848. He said: "Who that is even slightly acquainted with history would deny that the Swedish Church also under her episcopal constitution developed marvelously, especially as long as men like Laurentius Petri, the famous Swedish translator of the Bible and personal friend of Luther, held the episcopal office and as long as such men as the two Gustavuses bore the Swedish crown?" Today the Swedish Church as well as the Norwegian and some German State Churches are organized under bishops. Again, this is no reason for withholding, if doctrine and profession are right, the hand of fellowship from such Lutheran bodies. See *Triglotta,* p. 315, 24. 28. When consistories (courts holding their authority from the State) or bishops abuse their power and suppress the dissemination of sound doctrine, prohibit the use of orthodox liturgies and manuals of religion, there is indeed an interference with conscience which must lead to separation. For this reason the pastors and congregations known as the Lutheran Free Church separated from the State. But the State Church as such and the episcopal form of government have never been treated as in their very nature heterodox and ungodly. In our dealing with the Lutherans of Germany, Austria, Poland, Norway, Sweden, Finland, these principles may find important application.

As for our own Synod, the judgment of Dr. Walther in 1848 is still valid that its freedom from the State is the most desirable, most admirable arrangement, the most beneficial for both divine institutions, and that the congregational form of government should be prized as a high privilege by our people. G.

Opportunity and Danger

These two words describe our times. Opportunity and danger face our Church, opportunity and danger face our Synod. In some respects the words of the great English poet are applicable to our day: "The time is out of joint." But the very confusion, misery, suffering, and distress of Europe presents to our Church, and also to our Synod, wonderful opportunities. We may truly apply the words of St. Paul, "A great door and effectual is opened unto me, and there are many adversaries," 1 Cor. 16:9. Yes, these two words, opportunity and danger, describe our day.

Did Paul cease work because there were many adversaries? Did danger paralyze him? Did Esther do nothing because what she was to do seemed so perilous? Did Luther hesitate because he was threatened with death and execution at Worms? The day and the hour require wisdom from on high and the boldness which the Holy Spirit alone can bestow. Our leaders are facing great issues. It is no time to say: "There is a lion in the way; a lion is in the streets," Prov. 26:13. "God hath not given us the spirit of fear, but of power and of love and of a sound mind," 2 Tim. 1:7. What if some are on the sidelines doing nothing but criticizing the efforts of the workers? It has always been thus. John the Baptist was accused of having a devil, Jesus was denounced as a glutton and a winebibber, Paul was called a babbler, Luther was condemned by the emperor and excommunicated by the Pope. But these are the men who did wonderful things for God and the Church. And today much can be done through those who are willing to say with St. Paul: "I can do all things through Christ which strengtheneth me," Phil. 4:13. God grant us wisdom and courage to "take the current when it serves." S.

Perversion of Scripture

It is the business of the Church to call attention to the adulterations and perversions of God's Word. Here is one by the Knights of Columbus, published in a St. Louis newspaper. It is headed: "And Jesus Helped Them at His Mother's Request." It's first paragraph is as follows: "It was at the wedding feast in Cana, and Mary was there with Jesus. And she said to Him . . . 'They have no wine.' And Jesus told them . . . 'Fill up the water pots with water.'" Now read this story in the Bible, John 2. There we read that Jesus told His mother, "Woman, what have I to do with Thee? Mine hour is not yet come." By omitting these words a wrong impression is conveyed to the reader. That is exactly the wrong impression which they wish to make, namely, that Jesus acted upon the request of Mary, whereas we are told in the Scriptures that in His official work Jesus allowed no one, neither Peter nor Mary, nor anyone else, to dictate to Him or direct His course. Jesus needed no correction from Mary, but upon more than one occasion Mary had to be corrected by Jesus. When at one time His mother called for Him while He was preaching and some reminded Him that His mother was seeking for Him, He answered them: "Who is My mother or My brethren? And He looked round about on them which sat about Him and said, Behold, My mother and My brethren! For whosoever shall do the will of God, the same is My brother and My sister and mother," Mark 3:33-35.

Indeed, when that Gentile centurion of Capernaum had said to the Lord Jesus, "Speak the word only, and my servant shall be healed," Jesus declared that this man's faith was greater than the faith of His mother, for Jesus expressly declared, "Verily, I say unto you, I have not found so great faith, no, not in Israel."

If time and space permitted, we could fill this paper with such Roman perversions of Scripture.

As for honoring the mother of our Lord, Mary, faithful Lutherans respect her words, "Whatsoever He saith unto you, do it." In disobeying these words of Mary every Romanist shows disrespect to the Blessed Virgin Mary, for they do not what Jesus tells them. Just to mention one case of many, Jesus said to those who partake of the Eucharist: "Drink ye all of it," but they do it not. S.

Lest We Forget!

By AD. BEHNKE, St. Louis, Mo.

July 18, 1870, was a memorable day, a day which climaxed the ambitions of the Roman hierarchy. Ever since Constantine the Great, emperor of the ancient Roman Empire, accepted Christianity and acclaimed it as the religion of his empire, the bishops at Rome, the Empire's citadel, strove for top-ranking position in the visible Christian Church. How unlike the prince of the Apostles, Peter! Peter never claimed to be, either by divine or human right, the visible head of Christ's Church on earth. What humility in introducing himself in his two Epistles: "Peter, an Apostle of Jesus Christ," 1 Pet. 1:1; "Simon Peter, a servant and an Apostle of Jesus Christ," 2 Pet. 1:1. But not so most in the long list of bishops at Rome. These, as time went on, broke down all just opposition to their ambitions for supremacy; broke it down with threats of excommunication and physical violence. Church history verifies this statement.

If true, God-pleasing peace were within the visible Christian Church, charity would demand that we no longer point an accusing finger to such within the Church as caused so much suffering and sorrow to God's dear children. However, in her greed for temporal power the Roman hierarchy has continued to grieve the Temple of God. She has conceived, and has given birth to, unscriptural and anti-Scriptural doctrines. Many Bible doctrines she has perverted or emaciated. She has taught and still teaches for doctrines "the commandments of men," Matt. 15:9. Traditions she has exalted to and above the level of the Bible. All this in spite of most earnest voices of protest from her own ranks. If only she would heed the divinely inspired plea of Peter: "If any man speak, let him speak as the oracles of God," 1 Pet. 4:11. But the Roman hierarchy will not tolerate the much-needed reformation.

When on July 18, 1870, the Vatican Council accepted, not without earnest protest on the part of devout followers, such as Doellinger and Hefele, the dogma of the Pope's infallibility, the greatest violence was perpetrated; the Bible and history were brushed aside. "In matters of faith and life the Pope speaks unerringly for God — God commands: Tell it to the Church — The Pope is the visible head of the Church." THAT DID IT! From there on out, let no man dare opposition!

I am very mindful of God's injunction: "Speaking the truth in love," Eph. 4:15. But would you, I, or any Christian be a real watchman on the towers of God's Zion if fear, indifference, and ignorance were to silence us? Jesus says: "Search the Scriptures," John 5:39; He says: "If ye continue in My Word, then are ye My disciples indeed," John 8:31; He says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. 7:15. So Jesus is addressing Himself to *every* Christian, and not merely to the Pope or the Roman hierarchy. Knowing and doing the will of God will keep straight our thinking, speaking, writing, preaching, teaching.

Friend of God's Word, lest we forget, let us diligently, humbly, faithfully read and hear God's Word. Let us also read, study, and prove our Lutheran confessional writings. Let us hold fast the truth of God's Word. Next Feb. 18 marks the 400th anniversary of Luther's death. Would you organize a study group to read and study, *e. g.*, his Smalcald Articles? How refreshing and faith-strengthening that would be!

Rome has again and again called her "erring and apostate children" to return to her fold. However, let us humbly and fervently pray for Rome that she permit God to lead her into the Scriptures, that she forsake error, that she uphold the truth that sanctifies and saves.

Gather Up the Fragments

By ELMER A. KETTNER, Wollaston, Mass.

The Lutheran Women's Missionary League might well be called a fragment-gathering society. It does its work in fragments of time with fragments of money. It is reminiscent of the gathering of the food which remained after Jesus had fed the five thousand. The disciples might have reasoned, "If Jesus can create such an abundance of food so easily, why bother about the particles that are left over?" To prevent such a wasteful economy, the Savior said, "Gather up the fragments that remain, that nothing be lost," John 6:12. In that spirit the L. W. M. L. carries on its work.

Most women of our Church cannot devote more than fragments of time, effort, and money to their League. Their first obligation is to the home. It is the woman's task to be a helpmeet, a mother, a homemaker. She must see to it that her family is well fed, and in these days of rationing that is almost a full-time job. She must keep her home clean and orderly. Her children must be clothed. As the summer comes on, she will be spending more time in the garden. If she does what God intends from day to day, there won't be much time left.

Neither can the League claim the Lutheran woman's primary interest. Everyone must have an interest from which he derives his source of satisfaction in life. For the husband it is usually his work that gives him a sense of pleasure. The salary and the joy of having produced something give him a "good feeling inside." On that he lives. The Christian housewife must get her sense of satisfaction from seeing her children healthy, her house in good order, her family enjoying her cooking, her husband pleased with "his" home. These wearisome, monotonous, routine things, darning, dusting, washing, ironing, sewing, and cooking, must actually be what she lives for and lives on, so far as natural life is concerned—apart from spiritual things. The Women's League was never intended to take the woman away from the home or to give her the chief source of satisfaction in life, or to train her to become a club woman who gets more pleasure away from home than in it. The League, in its very nature as an association of Lutheran housewives and mothers, can ask for only fragments of effort to be devoted to missionary education and missionary projects.

When all the household duties are performed, however, the command of the Savior comes ringing down through the centuries, "*Gather up the fragments that remain!*" There are fragments of time left. With 1,440 minutes to each day, who would claim that there are not ten minutes to devote to God and things spiritual at the close of the evening meal? Is there any more important work to be done than that which is done at the family altar? The L. W. M. L. of the Atlantic District has made it a project for 1945 to endeavor to establish daily devotions in the homes of all its members. Quarterly topics on the family altar are studied in all societies. Reprints of these may be had from Concordia Publishing House, if ordered in sufficient numbers by districts. It is preferable that the father, as head of the house, lead family worship. But sometimes the mother must devote her first missionary efforts to him, to get him to be the spiritual head of the family. If he refuses to "bring up his children in the nurture and admonition of the Lord," she must assume the obligation. God's command is clear; it must be obeyed even if there are only fragments of time.

The League's work must be carried on with only fragments of money, too. The greater part of the family income goes for family expenses. God acknowledges that. And as for the church dollar, that does

not go to the League. Most of it will go to the local congregation and to Synod. However, some fragments will be left. If we keep the mite boxes in a conspicuous place and put in the coins that are left each time we return from shopping, it will be amazing how they accumulate. They will equal the price of twelve basketfuls of bread over and over again. The League has made an excellent beginning with these fragments of money.

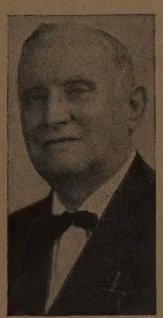
We all hate waste. We are angered by the repeated statements about waste of material and manpower in the Government. Who did not feel a flush of wrath at the report of the Indiana Congressman that 1,000,000 cans of surplus milk in good condition had been thrown into the dump? It is often said that some of the European nations could live on what America wastes. Before you say, "I thank Thee, God, that I am not as other men," ask yourself whether you are letting fragments of time, effort, and money go to waste. If we could see ourselves through the eyes of God, we'd know that in a lifetime we are wasting more than the equivalent of a million cans of milk. It is the twelve basketfuls, these fragments of left-over time and energy and mites, that the Women's League is asking for. It is against this waste that the Savior pleads, "Gather up the fragments that remain, that *nothing be lost.*"

Lutheranism in Brazil

By F. C. STREUFERT, Secretary of Missions, St. Louis

II

Mission Expansion.—The larger urban centers of Brazil afford many examples of opportunities not met by our Church. In Rio de Janeiro and its suburbs, population 1,800,000, our Synod has only two churches; in Sao Paulo, population 1,000,000, likewise two; and in Porto Alegro, population 300,000, three. In all these cities there is room for expansion. However, we are not represented at all in Recife, population 200,000; in Santos, population 500,000; in Bahia, population 500,000; and in other cities.



Dr. F. C. Streufert

The Nationalization Program, to train a native ministry in every country where we carry on mission work, was carried out in Brazil with marked success. Statistics tell the story. Of the 92 pastors and professors active in our Brazilian District 18 were trained in North America, 5 in Europe, and 69 in Brazil.

Furloughs.—During the days of depression few furloughs could be granted. Then came the present war situation, and furloughs were again postponed. The result is that the furloughs of nearly all of the North American missionaries and their families are long overdue. The mother church, represented by the Board for South American Missions, will bend every effort to give its overburdened missionaries the needed rest as soon as conditions permit.

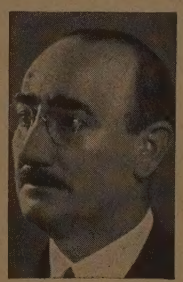
Ginasio Concordia at Porto Alegre is a high school owned, operated, and financed by one congregation which has established fellowship with our Church in Brazil. Its enrollment of 800 students is taught by 20 instructors. All religious instruction is given by the pastor, the Rev. Walter Kunstmann, and his assistant, a graduate from our Seminario Concordia. The course includes all departments from the primary to high school, even a business course. Languages taught are French, English, Portuguese, and Latin. This school fills a need of long standing. Our pastors and members now have an opportunity to give their sons and daughters added training under Lutheran influence.

More Pastors and More Teachers Needed.—There are now nine vacancies in the parishes. Other church groups are pleading for pastors, and schools could be opened in many areas, but the need cannot be met. According to Brazilian laws we cannot send men from the United States as pastors unless they are natives of Brazil. The present enrollment of 72 students at Seminario Concordia is inadequate for present and future needs. In 1945 the seminary will have eight normal school graduates, ministerial none; in 1946 and 1947, no graduates; in 1948, five ministerial graduates; in 1949, no graduates; in 1950, twelve graduates for the ministry.

To train a larger number of graduates for the work of the Church in Brazil, it is suggested to permit enrollment of students at the Seminario Concordia annually instead of biennially, as was the custom until now. To carry out such a program will mean the purchase of an additional plot of ground, the erection of an additional building, the calling of two additional professors, and providing dwellings for them. $40,000 to $50,000 from the Peace Thankoffering could be advantageously applied to build and strengthen our work in Brazil in this manner.

Christian Day School at Sao Paulo, Brazil
Ernst A. Heine, Pastor. Enrollment, 155

Church Extension Fund.—As we survey the field, we find that the vast majority of congregations of the Brazil District usually built the churches, schools, and parsonages with their own hands, with their own means, without the assistance of the Church Extension Fund. A few of the larger projects of the early day, such as those begun at Rio de Janeiro, Porto Alegre, Sao Paulo, have received generous assistance from Synod's General Extension Fund. The Brazil District has also established a District Church Extension Fund. To strengthen this fund, Synod at the recent Saginaw convention resolved to grant $10,000 to the District for this purpose, and also to permit the District to add a limited amount to its annual budget for the next three years. The congregations at Penha, suburb of Rio de Janeiro, at Novo Hamburgo, and at Canela need assistance. The congregation at Porto Alegre requires help for erecting a school.



Rev. Rudolfo Hasse
President of the Brazil District

Prof. Otto A. Goerl
President of Seminario Concordia, Porto Alegre, Brazil

The Casa Publicadora, established at Porto Alegre in 1923, is the Concordia Publishing House of the Brazil District. A few years ago it was damaged by flood water, but with the assistance of several thousand dollars from Synod's General Relief Fund a new, modern building was erected. The transition in the District from the German to the Portuguese language caused no little difficulty, but now all publications, school books, hymnals, and prayer books, appear in Portuguese. Annual sales have risen to $22,600. A heavy indebtedness, however, is a problem confronting the publishing house.

The Final Lap.—Busy days were spent at Rio de Janeiro in the home of the District President. A restudy of the entire mission activities of the District was made, missionary methods and practices were outlined, stewardship matters were discussed at length. But the day of my departure was drawing close. March 24 had been set by the Pan American Airways as the day when the plane was to leave for Belem, Port of Spain, and Miami. Without further delay we reached the airport at Miami on Monday, March 26, on schedule time. Through the courtesy of Pan American Airways we were conveyed to one of Miami's comfortable hotels

to rest for the night. Since no plane or Pullman reservations were to be had, the trip home to St. Louis meant sitting up for 48 hours. Thus the long journey of more than 23,000 miles ended on Maundy Thursday, March 29. The Lord be praised for His gracious protection and guidance. May He fill our hearts with greater zeal to carry out His commission. His Word shall not be bound.

A Joint Lutheran Hospital

The Lutheran Memorial Hospital of Newark, N. J., was called into being this spring by turning over what was formerly the German Hospital (1868) and then the Newark Memorial Hospital (1918) to the Lutherans of Newark and vicinity. Having had the backing of the Germans of Newark in the early days and finding that interest in things "German" was waning, the men interested in the hospital found that it was impossible to carry on without the support and good will of a larger group. One of the doctors, a Lutheran, suggested that the Lutherans of the vicinity be approached. After many conferences the gentlemen in charge unconditionally turned over the institution, which has a debt-free property of seven buildings, valued at more than $300,000, an endowment of $250,000, 130 beds, 215 doctors on the various staffs, 46 nurses, and a fully accredited nursing school, housed in a fine building. The various Lutheran groups interested in the venture are the United Lutheran Church (78 churches), the Missouri Synod (55 churches), Augustana Synod (16), Norwegian Lutheran Church (5), Slovak Synod Zion (4), Slovak Lutheran Church (3), United Danish Church (3). The following were chosen as members of the Board of Directors: Pastor Arthur Herbert, president; Pastors F. W. Weidmann, Oscar Braune, and Selmer Vervang, vice-presidents; Mr. John D. Fischbeck and Pastor John R. Weber, secretaries; Mr. Karl Olson, treasurer; and Pastor B. D. Tuhy, financial secretary. K. K.

Divine Jewels

(Mal. 3:17)

Blest are the Savior's own,
Trusting in Christ alone
For all the blessings of His Word.
Theirs is a glory great,
Theirs is a grand estate:
They are the jewels of the Lord.

Precious in Heaven's sight,
Guarded by Heaven's might,
Treasured as blood-bought gems above,
Their future is secure,
Their hope unshaken, sure:
They are the jewels of His love.

As gems are cut and ground
That they may more abound
In bright and glittering appeal,
So with the tools of pain
God cuts and grinds again
That all His jewels may be real.

Trustingly let us bear
Mercy's allotted share
And shine in patience, faith, and love.
Then in eternity
We shall forever be
Gems that are set in joys above. Amen.

New Orleans M. W. H. HOLLS

Intersynodical Conferences

The Attitude of Our Synodical Fathers

By W. G. POLACK, St. Louis

In a recent issue of the LUTHERAN WITNESS (July 3, 1945) one of the editorials referred to the free conferences held by our synodical fathers almost a century ago in the interest of Lutheran unity. Our own synodical President, Dr. J. W. Behnken, not so long ago, speaking of our Synod's present attitude toward Lutheran unity, also pointed to these earlier intersynodical conferences. It was in his address before the presidents of the various Lutheran synods who met in Columbus, Ohio, in May, 1942. He said:

> The Missouri Synod has always supported the cause of Lutheran unity. Efforts to unite the Lutheran Church in America date back to the middle of the last century. They found their origin in a question propounded in the Missouri Synod periodical *Lehre und Wehre*, in January, 1856. The writer asked whether a joint meeting of all synods which bear the Lutheran name and acknowledge and confess the Unaltered Augsburg Confession of 1530 as the pure and correct interpretation of Holy Writ would not be advantageous and conducive toward the establishment of one united Evangelical Lutheran Church in North America. On the strength of this question the *Lutheran Standard* (organ of the Ohio Synod) proposed and issued a call for such a meeting, which appeared for two months in all the English, Norwegian, and German language periodicals which were friendly to the cause. As a result, meetings were conducted in Columbus, Ohio; Pittsburgh, Cleveland, and Fort Wayne, extending over a period of several years. This attitude and position of our fathers is the attitude and position of the Missouri Synod today. (LUTHERAN WITNESS, Vol. 61, p. 422.)

The writer was asked to amplify these references because of their interest in relation to the intersynodical conferences which have been held, since 1938, by various groups in our Synod with members of the American Lutheran Church, the United Lutheran Church, the Augustana Synod, and the Evangelical Lutheran Church in America (Norwegian Merger), under the impetus and the encouragement given by our synodical resolutions of that historic year.

Fortunately we have a rather complete picture of these earlier conferences, because they were thoroughly discussed in the columns of *Der Lutheraner* and *Lehre und Wehre*. We shall confine our story at this time to the first of these free conferences, held in Columbus, Oct. 1—7, 1856, in Trinity Lutheran Church.

Besides Walther, and certainly sharing his views with regard to the conference and its benefits, there were present Craemer, O. Fuerbringer, J. A. F. W. Mueller, G. Schaller, Wm. Sihler, F. C. D. Wyneken, H. C. Schwan, to name a few of the best-known fathers.

A Divided Lutheranism

What were the conditions in the Lutheran Church of America at that time? The Synodical Conference was not yet in existence, was perhaps not dreamed of. Our own Synod was engaged in doctrinal controversy with the Buffalo Synod and the Iowa Synod. It was only nine years old at the time and was a comparatively small body. F. C. D. Wyneken was President of Synod. Walther, head of our college and seminary in St. Louis, was forty-five years old. His editorship of *Der Lutheraner*, then twelve years old, had made it a paper which was read, to some extent at least, also outside our own synodical household, by those who knew German.

The General Synod, then the only general body among the Lutherans in America, was thirty-six years old. It included in its membership about two thirds of all existing Lutheran synods. From a somewhat broad and indefinite confessional position this body was moving toward a more Lutheran point of view and had signalized its trend, in 1855, by the rejection of the (liberal) *Definite Synodical Platform*, promulgated by several of its outstanding leaders. This *Definite Platform* was an effort to modify the Augsburg Confession in the interest of an "American Lutheranism" that would have removed those doctrines from our Church's historic Confession which distinguish our Church from the Reformed churches. However, as promising for the future as the rejection of this *Platform* was, there were those in the General Synod who were adopting an appeasement policy toward the more liberal element, a policy which the more conservative viewed with alarm. Among these was the Pennsylvania Ministerium, which had in 1853, after an absence of thirty years, re-entered the General Synod. Its leaders were filled with misgivings. It was a body doctrinally divided within itself.

The Ohio Synod, thirty-eight years old at this time, was also undergoing a change from the conditions which prevailed in that body in 1845, when a number of our synodical fathers left it. The relations with our Synod had improved. Besides, our synodical fathers had formed warm friendships with a number of Norwegian pastors.

All these factors made it a psychologically opportune time to make an effort to unite those Lutherans in our country who unequivocally accepted the Unaltered Augsburg Confession, and when leaders of the Ohio Synod issued a call for a free conference toward the achievement of that laudable end, Walther and others in the Missouri Synod quickly seconded the plan and gave their enthusiastic support to the movement.

A "Free" Conference

It might be stated that the term "free" conference meant that it was to be unofficial in nature. The individuals who attended did not do so as official representatives of their respective synods or with the express permission of their church bodies. Any pastor and any layman who wished to attend was to do so on his own initiative and on his own responsibility. In other words, the right of the individual to exercise his Christian liberty in this respect was thoroughly understood and recognized.

It is also clear, as a careful reading of the reports on this conference and its preliminaries will show, that there were those who looked upon the undertaking with doubts and apprehension and who did not share the views of Walther in the matter. On this account, in reporting on the conference, he took great pains to justify his position and to demonstrate that the re-

sults achieved were a real step forward toward Lutheran unity.

In reporting on this conference, Walther tells his readers that there were present 73 persons, 54 ministers and 19 laymen, all of whom, with their synodical connections, are mentioned by name. The synods represented were Missouri, Ohio, New York, and Pennsylvania. Others, of the Tennessee Synod, the English Iowa Synod, and the Scandinavians in Wisconsin, who could not be present, sent letters expressing their agreement with the spirit and aim of the conference. Eleven sessions were held in Trinity Lutheran Church, Columbus, Oct. 1—7. The first seven articles of the Augsburg Confession were thoroughly discussed, and the blessing and guidance of the Holy Spirit, which was regularly implored in song and prayer, at the beginning of each session, was evident in the fine spirit of brotherhood that prevailed.

Walther's Enthusiasm

Walther goes into minute detail in outlining the benefits derived from the meetings. He states that the men gathered there had the opportunity "to see each other face to face"; "to learn to know each other"; "many prejudices were removed"; and "previous misunderstandings were cleared up"; they found each other walking "on one way" and "having one objective"; "former walls of separation were removed"; "the consciousness of belonging to the same Church was awakened and nurtured"; "under the banner of the Unaltered Augsburg Confession, understood according to its simple words, the hand of brotherhood had been given"; and they had "agreed among themselves that each, in his own sphere, would labor toward the union of all true children of the Lutheran Church."

The reader cannot help sensing the keen joy that runs through the account and the fervor with which Walther looked forward to the achievement of the conference's ultimate goal when he adds that the members of the conference "separated at the close of the sessions in the hope that with God's help gradually the torn condition of the Lutheran Church in America might be healed and that the various synods of our land, without harm to their individual characteristics, would at length be united on the basis of the Unaltered Augsburg Confession."

Then, conscious of the opposition to the conference in some quarters, he states: "To some who were not present the achievements of this conference might seem negligible, hardly worth mentioning; we, who were present, have an altogether different impression, so that we can express it best in the words of the closing hymn of the conference (Jehovah, Let Me Now Adore Thee):

'Nay, more is lavished by Thy mighty hand
Than I can ask, or seek, or understand,'"

He continues: "Consider the past relations of the American Lutheran synods to each other. Each followed, according to its knowledge, sentiment, and local conditions, its own way. Instead of giving expression to the fact that they belong together and to render mutual service, each with its peculiar gifts, they separated themselves more and more and so arrived at a point of jealous tension. It appeared as if finally there would be as many parties, yes, even sects, within the Lutheran Church in America as there are synods."

Certainly, this voice from the dim past deserves to be listened to in our own day, and all those who have, under the encouragement of our synodical resolutions of 1938, done their part to foster true Lutheran unity in the conferences which they have attended in the past years have acted in the spirit of Walther in 1856.

In conclusion, for the benefit of those who might wonder why Walther at this time was ready to consider Lutheran unity on the basis of the Unaltered Augsburg Confession alone, it will be well to add another quotation which explains and clarifies Walther's position. He said: "There is no doubt that the person who without reservation subscribes to the Unaltered Augsburg Confession cannot reject one single phrase in the other Confessions, inasmuch as these are nothing else than a further development and apology (defense) of that which is contained in the Augustana. Nevertheless, as church conditions have been here in the last decades and to some extent still are, there may well be many a genuine Lutheran who is loyal from the heart to the Augsburg Confession yet does not have the clear knowledge rightly to subscribe to the whole *Concordia*. Also such Lutherans are, without a doubt, our brothers. For that reason the free general conference should not adopt a basis by which it would give the impression of not being willing or able to extend the hand of brotherhood to all upright, honest Lutherans who hold that general Confession with us" (*Lehre und Wehre* II, 84—85).

Comments on Our Latest Statistics

The 1944 statistics of our Synod, published in a recent issue of the LUTHERAN WITNESS, reveal some interesting facts about Synod's growth during the past year. The baptized membership exceeded that of the previous year by 41,111, which is a gain of 2.8 per cent. The increase in communicant members was 26,790, a gain of 2.7 per cent. A year ago it was announced that our Synod had for the first time reached the million mark in communicant members. The totals, however, included the figures for South America. This year it can be said that the total for North America alone has passed the million mark, the exact figure being 1,000,434. In the United States we have 972,140 confirmed members. Will it be a million a year hence? Reaching that goal would require a gain of 2.9 per cent whereas last year's increase for the United States was only 2.5 per cent.

Among our Districts, *Southern California* last year led all North American Districts with the highest rate of gain, 8.3 per cent, followed by *Oregon and Washington* with 7.4 per cent. *Texas, California and Nevada, Colorado,* and *Southeastern* were next in order. But topping all Districts with a 10.3 per cent gain in membership was *Brazil. Argentina* likewise ranked high, being in eighth position with nearly 4 per cent. Those of us who were privileged to hear Dr. Streufert's vivid account of what he saw and found on his recent visit to South America will recall the oft-repeated saying that the Church, like the fern, thrives better in the shade than in the bright sunshine.

The war left its marks on the figure for voting members. Compared with a normal annual increase of some 3,000, there was a gain of only 965 voting members. Eleven Districts showed a loss. The reason for the decline is obvious. There are few young men left in the congregations to fill out the thinning ranks of voting members.

With thousands of married men in the armed forces, the loss of 533 in the number of children baptized was not surprising. Despite this loss, the birth rate seems to be mounting in our Synod. In 1884 there were 83 baptisms for every thousand members, in 1802 there were 66 baptisms, in 1930 only 11, but in 1944 the number stood again at 32 per thousand members.

There was a gain of 1,344 in the number of adults confirmed. On this department we must keep our eyes fixed in future as the principal source of accessions to the Church. Immigration of Lutherans from other shores has stopped completely. The accessions through confirmation of children will barely replace the losses through death and defection. Our gains through adult confirmation will in future represent the net annual membership increase. Encouraging progress in this department can be noted from year to year. In 1920 there were three adults confirmed to every 23 children confirmed. In 1930 the ratio was 6 to 26 and in 1944 it was 12 to 28. We may live to see the day when the number of adult confirmations will equal that of children confirmed.

Again there was a marked improvement in the number of those who partook of Communion. The average was 2.69 times per communicant member, compared with 2.63 times a year ago. This is all the more significant because thousands of Communions of our men and women in uniform were not reported to the home pastor and therefore not included in the statistics. Before 1927 the average had always been below two times a year. In that year the mark of two was reached, and each succeeding year has shown a steady improvement.

ARMIN SCHROEDER, *Statistician*

IS THERE in your life some besetting sin which you say that you can't overcome? Is there some fault which you say you cannot eradicate? Is there some hard duty which you say you cannot perform? Is there some dream, some ambition, some shining goal which you say you cannot reach? Is there some problem which you say you cannot solve? Is there some situation so desperate that your head and heart throb with anxiety because of it? Repeat to yourself the creed of Paul, "'I can do all things through Christ, which strengtheneth me.' His grace shall be made perfect in my weakness." Go out, and do, and dare, and achieve in that faith. Believe in it with all your heart, and act upon it with all your being, and you will discover that your impossibility has become God's possibility. —From *Prize Sermons*, Sermon by Douglass Buchanan, Cokesbury Press.

Army and Navy Collection September 23

Campus Chips

The daughter of Governor Thye of Minnesota and the daughter of ex-Governor Olson of the same State are active members of Pastor H. Koppelmann's student group in Jacksonville, Ill. Pastor Koppelmann serves our youth at MacMurray College and Illinois College, both in Jacksonville.

A Mennonite faculty member at the University of Minnesota regularly attended the services conducted by Student Pastor R. Norden at that university because he was "sure to hear the Gospel there."

All students affiliated with Student Pastor L. Wuerffel's university chapel group at the University of Iowa received envelopes for their annual contribution to Valparaiso University.

Pastor F. W. Obermeier, who serves our students at the Colorado State College of Education, reports: "I have found a fine Christian spirit among them. . . . They do not hesitate to discuss with me questions which cause them some concern: 'Is God the cause of evil?' 'Evolution'; 'The age of the earth'; 'Why am I here?' Others ask for advice and suggestions when writing term papers. One of the students, whom I had confirmed while here at college, got into difficulties with one of her instructors when she wrote on her biology examination paper: 'My answers are based on the textbook, but as a Christian I cannot accept them.'"

A Navy ROTC student at Duke University, served by Pastor Forest Friese of Durham, plans to enter one of our seminaries after the war to prepare for the holy ministry.

At a luncheon meeting of Pastor E. Weber's student group at the University of Florida a faculty member at that school conducted a discussion on the topic "The Church — Necessity or Luxury?"

Within two months of the current school year five new chapters of Gamma Delta, the international association of Lutheran students, were installed at colleges in four different States.

When Dr. A. Heidel of the Oriental Institute at the University of Chicago spoke on archaeological matters at the cost supper meeting sponsored by Student Pastor W. C. Burhop's student congregation at the University of Wisconsin, students lingered until 10 P.M. to discuss with him phases of his address. Five students ordered his book *The Babylonian Genesis.*

Chicago, Ill. R. W. HAHN

From a Pocket Notebook

Mr. L. O. Kasper, Principal of St. Paul's Day School at Serbin, Tex., reminded his community lately of the tribute which William Jennings Bryan once paid to those who stay on farms: "If our cities were destroyed, the farms would rebuild them; but if our farms were destroyed, the cities would automatically perish." . . . Mr. Kasper discovered that the *Giddings News* was willing to print two and one-half columns on the graduation and reunion exercises at Serbin. Supply the right kind of "copy" (write-up), and any newspaper will accept your story of local events. . . . The subscriptions paid for the LUTHERAN WITNESS equal a sum approximately 10 per cent of the entire budget income of Synod. Quite an investment! . . . A bright spot in synodical financing is what Synod's Auditor, Mr. A. W. Huge, having examined the accounts of the Oregon-Washington District Treasurer, Mr. A. K. Engel, reported to Synod's Board of Directors. The budget receipts for 1944—1945 ($93,015.60) justify this high opinion. Just about three times the amount contributed in 1940. Something is at work in Oregon-Washington. . . . We note that *Runways of Love* was the book discussed by the Foothill Zone rally at Alhambra, Calif. Pastor Mahler's series: *On Sandals of Peace, On Paths of Destiny, On Runways of Love,* and *On Wings of Faith,* has sold in nearly 80,000 copies. . . . Out of eleven members of Phi Theta Kappa, National Honor Society of Junior Colleges, seven are Lutheran. Four of the seven are members of Zion Congregation of Bay City (Pastor H. A. Mayer), making it 100 per cent, as there are only the four enrolled. . . . A Lutheran subscriber addressed *Life* with the complaint about making Mr. Taylor ambassador of the United States to the Pope. The magazine's reply read: "You are quite right in your correction of Myron C. Taylor's title. The word ambassador should not have been capitalized, since Mr. Taylor was President Roosevelt's personal representative (or ambassador) only and not an official U. S. Ambassador to the Vatican!" . . . The Reverend W. Beck heard it with his own ears, July 2, over the radio. After speaking about "the terrible responsibility of standing in the pulpit," a Methodist minister continued, "As Lord Byron quotes from the Iliad: 'The curfew tolls the knell of parting day,'" etc. . . . The mixed choir of St. Paul's Lutheran Church of Sheboygan observed its fortieth anniversary, June 17. On this occasion the choir was accompanied by a special orchestra of seventeen members, when it presented the cantata *Jesus, Priceless Treasure* by Buxtehude. The LUTHERAN WITNESS extends congratulations to the choir and its conductor, Mr. M. J. Bangert. . . . More and more, visual education is being recognized in its value by our pastors and people. The Southeastern District adopted a resolution paying tribute to Pastor Karl Maier, "who with his farsighted vision in this great field of visual education and his special talents and broad experience has faithfully and conscientiously served as a pioneer in the field for our District and our church at large." . . . Zion Church of Terra Bella, Calif., presents Mr. Milton Rickels as the highest-ranking student in the class of graduates in June at Fresno State College. . . . The very extraordinary snapshot from Okinawa which occupied the front cover of our last issue was released to us directly by courtesy of the 321st Engineer Bn. . . . Vacationing in Lutherland, Dr. K. Kretzmann, custodian of the Concordia Historical Institute, is introduced, in a summer cottage, to three-months-old Jonathan Stephen Cooper, "an almost perfect bit of humanity, a great-great-grandson of Dr. C. F. W. Walther." Dr. Kretzmann says that the kid has "his illustrious ancestor's dark, penetrating eyes." . . . The LUTHERAN WITNESS offers regularly the best reviews of organ and choir music to be found in any Lutheran paper. Choir masters and organists should adopt the habit of clipping these reviews of Cantor Wismar and of Professor Buszin regularly and mounting them in their scrapbook. G.

News from the German Free Church

(EDITORIAL NOTE: Since 1876 our Synod has supported a Lutheran Free Church in Germany, organized by Lutherans who withdrew for conscience' sake from the State Church, which had become strongly infected with Modernism. Through the offices of the Emergency Planning Council Dr. Lawrence Meyer has obtained information regarding most of the pastors of the Free Church, and this information is given to our readers in the tabulation below. A few other significant items of information are appended.)

Abromeit, Chr. — now in Saxony somewhere
Baeuerle, N. — now in Leipzig, taking care of Dr. Mueller's congregation
Eikmeier, H. — still in Steeden
Eikmeier, P. — Wiesbaden; church believed destroyed
Forchheim, J. — drafted
Gallmeister, E. — drafted
Gerss, O. — now in Wuerzburg or Ulm
Hachenberger, J. — dead
Harms, H. — presumably still at Riestadt, near Uelzen
Hein, M. — drafted
Hein, R. — drafted
Hempfing, M. — still at Brunsbrock, near Verden (Aller)
Hensel, L. — no information
Herrmann, G. — still in Zwickau
Hintze, G. F. — dead
Hirschfeld, E. — drafted, wounded and now P. W.
Huebener, Alb. — now at Wittingen, where Hirschfeld was
Huebener, Fr. — P. em.
Huebener, H. — drafted
Kemner, W. — presumably still in Bremen
Kerlé, A. — no longer in Bochum
Kern, R. — church in Chemnitz destroyed
Kirsten, J. — drafted
Koertje, J. — presumably still in Kiel
Lampert, Aug. — presumably still in Dresden
Lange, F. — presumably still at Waisenheim Sperlingshof
Michael, W. — drafted
Moeller, H. — drafted
Mueller, Dr. K. — killed in air raid while visiting mother in Dresden
Munder, P. — presumably still in Muehlenweg
Nielsen, J. — no information
Oesch, W. — now taking care of R. Hein's congregation at Hoerpel, near Soltan
Petersen, P. H. — presumably still in Berlin
Petersen, Th. — last in Koenigsberg
Scherf, J. G. — drafted
Schlottmann, F. — dead
Schmeckenbecher, O. — presumably still in Dresden
Schwinge, W. — drafted
Speck, H. — no information
Stallmann, A. — still in Planitz
Stallmann, G. — drafted and missing
Stallmann, Heinr. — now at Gross-Oesingen, taking care of M. Hein's congregation
Stallmann, Herm. — presumably still at Allendorf
Stemman, W. — presumably still as listed
Thoelke, H. — presumably still as listed
Tietje, M. — presumably still as listed
Werdermann, O. — presumably still as listed
Wetzel, O. — drafted

Wilde, G. — drafted
Willkomm, H. — drafted
Willkomm, Prof. M. — still in Berlin, not well
Willkomm, Th. — drafted, but believed to have stayed in Minden

* * *

Drafted — means as an ordinary private, not a chaplain.

Mrs. Stallmann unable to give information about other men in the European area. (This Mrs. Stallmann is the wife of A. Stallmann in Planitz.)

Total of seven churches destroyed.

University of Leipzig reduced to rubble.

Feste Koburg, except for a few rounds of artillery, undamaged.

Larger cities, uniformly wrecked; countryside, by and large, not greatly damaged.

Lutheran Women's Missionary League Executive Officers Meet

The war did not permit the Lutheran Women's Missionary League to meet for its second convention in June of this year, as had been scheduled. However, the officers and counselors of the League, together with the District presidents (25 synodical districts are now affiliated), came together in Saint Louis to discuss and plan vital projects awaiting the consecrated hearts and willing hands of our Lutheran women.

As I review mentally the hours spent with the chairmen of our districts from coast to coast and from Canada to where the Gulf laps our southern shores, I am both glad and troubled. I am glad and thankful that at this period of world and church history we women of our Missouri Synod Lutheran Church are organized. It was good to read in each other's eyes, "We love and adore the same Lord; we'll work together in His kingdom for His name's sake even in these stirring days." I am troubled when I view the enormity of the task before us — in comparison to our *little faith.*

At our first convention in Fort Wayne in 1943, the League resolved on two things: first, to help finance the building of a chapel for the deaf in Cleveland, Ohio, and second, to do our share in the work of the Church in the postwar period.

For the former purpose the sum of $15,000 was granted for the chapel for the deaf, to be available whenever it may be possible to build.

As to the latter resolution, we stood on tiptoe; for with the war in Europe concluded, and having heard and read in many publications the urgent cry for help out of war-torn, earth-scorched, bleeding Europe, we wondered in just what way we could help.

Our Emergency Planning Committee, which had carefully studied postwar conditions and had met with Synod's Council, submitted its report with the urgent recommendation that we aid Europe's children. Dr. L. Meyer, who only recently returned from this stricken area as an envoy of our Church, spoke to us on this crying need. His picture of these little ones — hungry and naked — in thousands of cases without parents — neglected — stunted — maimed in body and mind and soul — left a deep imprint on our minds. Unanimously we reached the conclusion that our task is to reach out to these children and so help "feed His lambs." Realizing further that millions of these children in Finland, Norway, Denmark, Czechoslovakia, Germany, the Balkans, Poland, and France, and even Belgium are Lutherans — our Church of tomorrow — we felt that we had indeed not even a choice in the matter. It is our God-given task, which we dare not shun.

The League adopted a resolution to aid in the task of relieving the physical destitution and spiritual need of Europe's orphaned and dislocated children, drawing upon synodical consultants for suggestions as it may seem desirable. Leagues are to participate in accordance with their own local situations.

The resolution is flexible. It was made so purposely, for we do not yet know how to go about our task. We feel certain, however, that God Himself will point the way. He too will give us wisdom and love and courage and means to carry out the task He has set for us. As we prepare for this great and wondrous work, let us remember the words of the Savior, Luke 9:48, "Whosoever shall receive this child in My name receiveth Me."

Redbud, Ill. ELSA B. SAXENMEYER

Convention of the South Wisconsin District

The South Wisconsin District held its 1945 convention at Concordia College, Milwaukee, June 25—29, Pres. L. Rincker serving as the helpful and genial host. — A Communion service, held on Monday evening in Nazareth Church (Pastor Wm. Lochner), opened the convention, Vice-President G. Chr. Barth preaching the sermon. The confessional address was delivered by Pastor A. Wangerin. — In a second service, on Wednesday evening, in Ebenezer Church (Pastor M. Strassen), Pastor Gerhard Huebener addressed the pastors and teachers.

The sessions in the gymnasium were opened with devotional exercises and addresses. Six congregations, nine ministerial candidates, and three teacher candidates were received into membership.

The essayist, Prof. Paul F. Koehneke, presented in English the substance of Dr. C. F. W. Walther's famous essay delivered at the Synod in Saint Louis in 1866, bearing the title: "The Evangelical Lutheran Church, the True Visible Church of God on Earth." Professor Koehneke's presentation is to be embodied in a jubilee volume for Synod's Centennial in 1947.

Vice-President G. Chr. Barth warmed our hearts for Synod's work at home and abroad and received a rising vote of thanks. Chaplain Victor F. Halboth gave a stirring account of experiences in a dangerous sector of the war in Europe. A soldier, Mr. Arnold Oppermann, devoted a portion of his precious furlough to representing his congregation as a delegate at the convention.

Our Mission-Stewardship Secretary,

Officers and Counselors of the Lutheran Women's Missionary League, St. Louis, July, 1945

the Rev. Ed. Schmidt, reported that four mission congregations became self-sustaining on Feb. 1, 1945; the salaries of mission workers were increased repeatedly during the past few years; the war has held up the building of churches for mission congregations who are now worshiping in temporary quarters. About $300,000 will be required to finance them when building restrictions are removed.

Reports were presented on Christian education by Mr. M. Dobberfuhl and School Superintendent B. Schumacher; on young people's work by Pastor Paul Lueders; finances by the District Treasurer Mr. Edward Pritzlaff; the District periodicals by Editor V. A. Mennicke; work among the deaf by Pastor M. E. A. Mueller; the work at the University Chapel, Madison, by Student Pastor Wm. C. Burhop; the work of the Legislative Committee by its secretary, Mr. B. Schumacher; Support and Pensions by Pastor C. Schinnerer, the activities of the District Board of Directors by Pastor F. H. Eggers, who reported, among other things, that it had acquired the properties of the American Lutheran Association in Milwaukee, valued at $200,000, for a nominal sum, and that these are now serving as headquarters for Lutheran activities, including the Lutheran High School, which has rented the gymnasium and the assembly hall.

Dr. Harvey Clark spoke on the work of the American Bible Society; Mr. Martin Daib on the Lutheran Hour and the possibility of extending it to Europe; Rev. Karl Henrichs, on Valparaiso University; Director L. Rincker, on Concordia College and the radio programs emanating from there. It was resolved to encourage all congregations to contribute toward the erection of an Administration and Music Building, which is to house also a swimming pool.

The result of the election of officers was: Rev. F. A. Schwertfeger, President; Rev. M. Mencke, First Vice-President; Rev. J. E. Elbert, Second Vice-President; Rev. Wm. Lochner, Secretary; Rev. Hy. Tesch, Assistant Secretary; Mr. Edw. F. Pritzlaff, Treasurer.

WM. C. BURHOP

Lutheran Welfare Program in North Dakota

At its convention in May the North Dakota District of our Synod extended its participation in welfare work of all Lutheran groups in the State to include not only child welfare but also certain forms of delinquency, to which may soon be added the care for crippled children. The regulations under which our District is doing work jointly with the other Lutheran bodies contain these basic statements:

"I. Missouri Synod Lutheran churches in North Dakota shall enter into a working agreement with the Lutheran Welfare Society of North Dakota.

"II. There shall be no joint religious fellowship or participation in church services or mission work.

"III. The Lutheran Welfare Society is to take care of our dependent, neglected, or homeless children and place them in Synodical Conference homes.

"IV. The members of the Missouri Synod churches in North Dakota are to remit to the Lutheran Welfare Society through the North Dakota and Montana District Treasurer a sum adequate to carry out this work (under III)."

We have been able to carry on with this sort of working arrangement very successfully. Both groups have declared themselves satisfied; both have lived up to their agreements, and our unfortunate children in North Dakota have been very well taken care of. The representatives of the Lutheran Welfare Society have appeared at our L. W. M. L. meetings, before our ladies' aids, and have given a good account of themselves. One of the ladies from the Lutheran Welfare Society spoke at the District L. W. M. L. convention and was very favorably received. Our relations have always been very pleasant.

Fargo, N. Dak. ARNOLD GRUMM

At the Parting of the Ways

North Dakota and Montana District Convention

The 24th convention of the North Dakota and Montana District was held at Immanuel Church, Wahpeton, N. Dak., Rev. J. Dreyer, pastor, May 22—25, 1945. By permission of the Saginaw Convention, North Dakota and Montana here became two Districts: the North Dakota District and the Montana District.

At the opening service, on Tuesday morning, the Rev. H. Harms, First Vice-President of Synod, delivered the sermon on the theme: "Our Convention Prayer: God, Send Peace." This service was also the Communion service for the pastors.

The Rev. A. H. Grumm, Fargo, N. Dak., President of the District, in his opening address emphasized grace. As Paul opens and closes all his Epistles with the word "Grace," so President Grumm prayed that the grace of God might make the new Montana District strong and might also abide with the North Dakota District to fill it with conquering power.

Prof. W. Wolbrecht, Concordia Teachers College, Seward, Nebr., presented an essay on the theme: "Whose Kingdom Shall Have No End."

Five congregations and sixteen pastors were received into membership at this convention.

Since the last District convention, eight mission parishes in North Dakota and two in Montana have become self-sustaining. Montana parishes showed a net gain of 177 communicants, North Dakota 185. In view of the large number of removals out of our States to war production centers, that is an excellent gain.

Ten congregations in North Dakota and nine in Montana have paid their accounts with the Church Extension Fund in full.

About 80 per cent of our pastors and 50 per cent of our congregations now participate in Synod's Pension System. The District urged all nonmembers to give this their immediate and prayerful consideration.

We now have three full-time parochial schools in North Dakota, and a fourth is preparing to open this fall. Other congregations are seriously considering the opening of such a school.

The newly organized Montana District is the 33d District of Synod. It conducted its organizational sessions in the Richland County Court House at the same time that the North Dakota District met in Immanuel Church. Among the first officials of the Montana District are the following: Rev. P. Freiburger, President; Rev. W. Leege, Rev. P. Ernst, Vice-Presidents; Rev. H. Hasskamp, Secretary, Mr. E. Daellenbach, Treasurer.

The North Dakota District elected Rev. A. H. Grumm as its President. Other officers include: Revs. J. Dreyer and W. Cordts, Vice-Presidents; Rev. G. Fiechtner, Secretary; Mr. John A. Quast, Treasurer.

Memorial services were held for Pastor Rudolph Becker. The Rev. W. Cordts conducted the service.

Six pastors from our District are now serving as chaplains in the armed forces.

The convention closed with the installation of all officers elected by the two Districts, Vice-President Harms officiating.

L. A. DIERKS

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Rudolph R. Huebsch (d. July 8, 1945) was called home by the Lord, at the age of 78 years, on the same day when he had administered Baptism and filled the pulpit of the newly elected President of the Eastern District, the Rev. Chas. A. Behnke, in St. Mark's Church, Rochester, N. Y. He was born in Funkenwalde, Germany, Jan. 26, 1867. His parents brought him to America in infancy, but they died soon afterwards in Memphis, Tenn. The deceased was brought up in the home of Christian friends in Baltimore and sometime after his confirmation attended Concordia Seminary in Springfield, Ill. Graduating in 1894, he was ordained and installed in Sharon, N. C., by the sainted Dr. Geo. A. Romoser. He also assisted as an instructor in Concordia College, Conover.

Later he served congregations in Preston, Md., Allegany, N.Y., and for the last seventeen years in West Henrietta, N.Y. He retired early in 1944 and after the death of his wife made his home with his daughter, Mrs. Robert Brown, in Rochester, N.Y., and assisted President Behnke whenever necessary. He is survived by another daughter, Mrs. Bertha Heidelberger, and a son, Rudolph. At the funeral Pastor A. R. Sander spoke words of comfort in the home, Pres. Behnke preached on the words: "I know whom I have believed," Pastor Herman F. Meyer spoke as the representative of the West Henrietta church, Pastor Edward Brusick officiated at the burial in Allegany, and the liturgy was read by the undersigned.

HERBERT E. PLEHN

Teacher George William Karsten (d. March 1, 1945) was born Nov. 11, 1883, at Homestead, Iowa, the son of John Carl and Adelheid (Koester) Karsten. He received his training at Iowa State University, Concordia College, St. Paul, and our Teachers' Seminary at Addison, Ill. He taught in our schools at Boone, Iowa, Geneseo, Ill., St. Louis, Mo. (four years in each place), and Orchard Farm, Mo. (27 years). He also served his congregation as organist and choirmaster, and, being handy with tools, made many repairs and improvements on the congregation's property, even to the building of the lectern in the chancel. He leaves his mourning wife, Barbara, nee Burgy, whom he married in Homestead, Iowa, Aug. 2, 1906, 6 children, 9 grandchildren, 2 brothers, and 4 sisters. At the funeral on March 5 his pastor, the Rev. R. E. Kuehnert, preached on Heb. 13:7. Mr. L. J. Dierker, representing the Superintendent of Schools, H. F. Bade, and the Teachers' Conference of St. Louis, also spoke. Memorial wreaths amounting to $340 were given. K.K.

John Henry Meyer, teacher emeritus (d. June 11, 1945), was born in New Zealand, the son of the Rev. Frederick Meyer, studied at the Addison Teachers' Seminary 1890—1896, and accepted a call to Alma, Kans. Later he served in the Lutheran schools at Corning, Mo., St. Matthew's in Chicago, Fairfield, Ind., and for 21 years at La Porte, Ind. In 1943 he retired from active service and moved to Chicago, where he joined the St. James' Church. He was a quiet and unassuming man, but faithful in service to his Lord. His body was laid at rest on Concordia Cemetery in Forest Park to await the resurrection.

On Aug. 9, 1903, Mr. Meyer entered into holy matrimony with Minnie Einfalt at Corning, Mo. Two sons, one daughter, with the mother, mourn in this bereavement. A. C. DAHMS

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

We Move into Africa. By H. Nau. Concordia Publishing House, St. Louis, Mo. 414 pages, 5¼×7¾. $2.00.

The "We" in the title refers to the Synodical Conference of the Lutheran Church. The book tells of the beginning of our mission work in Africa, but that is not all. There is a most interesting description of Africa, its geography, its natives, its customs, its climate, its history, and its civilization. We must read so many books for review that at times we dread to open a new one. However, we were most agreeably surprised to find this book intensely interesting. The pages with their narratives and descriptions fascinated us. The author, Dr. H. Nau, has certainly given to all who can read the English language a most interesting account of what he himself saw and experienced. Even without the illustrations the book will hold your attention, but the illustrations from photographs intensify the understanding of what you are reading. We are tempted to quote, but where would we stop? How could we make a selection when every page enchants and charms? Withal, the book is definitely instructive. We do not hesitate to say that it is the most interesting volume which we have reviewed during the last year. Every reader's family ought to have the book in his home. You need not urge the young people to read it. If they open it at all, they themselves will finish it and — be the better informed and the more deeply attached to the Church for having read it.

S.

Dickie and Donnie on the Farm. By Allene Albrecht. Concordia Publishing House, St. Louis, Mo. 28 pages, 6½×9½. 50 cents.

This is a small booklet in paper covers. The richly colored illustrations will attract our youngsters. The clear print and easy language will help them to enjoy the interesting stories of child life. All of it is especially appropriate for this time of the year when we wish to enjoy the outdoors.

M. S.

Strictly Confidential. A Book for Young Girls. By Alice M. Hustad. 102 pages, 6×8¾ inches. Augsburg Publishing House, Minneapolis 15, Minn. $1.50.

For girls and about girls, all phases of a girl's life being discussed from a Christian point of view by a teacher in the Minneapolis public schools who has maintained an active interest in her Lutheran Church. The book is based on the conviction that "health and sex education must not be omitted or left obscure in church education." There is a minimum of don'ts and much sound, positive advice and helpful observations. By no means simply a book on problems of sex, it discusses questions of environment and personality, education and careers. There is a good bibliography and a glossary which will make the book readable also to girls who have only a grammar school education.

G.

Journey to Chungking. By Daniel Nelson. Augsburg Publishing House, Minneapolis. 154 pages, 5×7½. Paper. Illustrated. 50 cents.

The simple and unadorned, yet well-told story of a trip from Minneapolis by plane and transport to Australia, thence to India and finally to China. Dr. Nelson, a missionary of the Norwegian Lutheran Church, is now in Chungking on loan to the American Section of the Lutheran World Convention. Of interest especially to those who have sons and daughters serving in the India and China fields.

G.

New Frontiers in Christian Education. 1944. First Yearbook. 112 pages, 6×9 inches. Lutheran Education Association, 7400 Augusta St., River Forest, Ill.

Educators who may well be called specialists in their field contribute the chapters which make up this scholarly volume. "Scholarly" might give the impression as if the book were heavy intellectual fare. Teachers interested in their task will consider the reading of it the "pause that refreshes." The contributors are Miss Gertrude Doederlein of St. Luke's School, Chicago; the Rev. E. B. Glabe, head of our welfare work in Minneapolis; Drs. Haentzschel and Kretzmann of Valparaiso; Mr. C. A. Kurth of St. John's Lutheran School, Chicago; the Rev. Carl S. Meyer, Principal of Luther Institute, Chicago, and Secretary O. H. Theiss of the Walther League. G.

The Church Builder. Boston, Mass., Vol. 23, No. 4. 50 cents per year.

Contains two articles, one on plans for a $20,000 parish hall, to serve temporarily as a church, and another entitled "Estimating Building Costs." This periodical appears bimonthly, and never was so much offered for so little in the field of church architecture. For more than two decades the Rev. F. R. Webber has now sounded the alarm against cheap building and unchurchly building, and there is hardly an area in the Missouri Synod which does not contain monuments to this educational campaign. We note that back numbers from about 1929 onward are available at a cost of five cents each. With the amount of building being planned in our Synod this supply should last just ten days after this issue of the LUTHERAN WITNESS reaches our subscribers. Address F. R. Webber, 346 West 46th St., New York 19, N.Y.

G.

The March of Truth. By Dr. Stephen Szabo. 296 pages. 5½×7¾. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. $2.50.

The book contains 20 historical miniatures of the great heroes of the Reformation period, whose images are carved in stone in Rietschel's monument at Worms. Not just dry history. The characters live and act before the eyes of the reader. While the author condemns Romanism and exalts Protestantism, he, being a minister of the Hungarian Reformed Church, naturally espouses the Reformed tenets. The reader will find the presentations interesting, fascinating, and informative.

J. E. ELBERT

Seeing the World Through Reading. Practice Book Five. To accompany *Merry Hearts and Bold* of the *Reading for Interest Series.* By William Bloom, Elmer Huedepohl. Alfred Schmieding, Consultant. Concordia Publishing House, St. Louis 18, Mo. 64 pages. 45 cents.

As the title indicates, this is Practice Book No. 5 in a series which was written for the primary grades of children learning to read. In the Foreword there are lengthy and explicit directions for the use of the book. Parents or teachers who are acquainted with this series will not find it difficult to introduce the children to these pages. There are pen sketches on almost every page. The questions, problems, and exercises are all arranged to impress the

little people with the exact and precise meaning and use of words. There is nothing stereotype or humdrum about the lessons. Words, things, and occurrences, history and narrative, all receive proper attention. The entire book certainly serves to awaken interest in the child and richly to repay the interest and attention which is devoted to it. S.

Christ and the Lodge. By Rev. S. H. J. Swanson. Lutheran Bible Institute, 1619 Portland Ave., Minneapolis, Minn. 40 pages. 15 cents.

This is an excellent tract intended to convince the Freemason that his membership in the Christian Church is not consistent with his membership in the lodge. The tone is not argumentative, though persuasive, and quotes many authentic Masonic sources. First published in 1930, we are pleased to know that this excellent tract is now in its third edition. The author is a pastor of the Augustana Synod. G.

Miscellaneous

Installations

(Authorized by the Proper Officials)

Installed:

Pastors: Quin. Sun. (Feb. 11): *Paul M. Schmidt* in St. Paul's Congregation, Lusk, and in Immanuel Congregation, Keeline, Wyo., by A. G. Johnson. — 3. Sun. p. Tr. (June 17): *C. H. Fruendt* in St. Paul's Congregation, Woodworth, Ill., by John W. Hubertz. — 4. Sun. p. Tr. (June 24): *Donald E. Behnken* in Immanuel Congregation, Sheboygan, Wis., by E. C. Krause. — *M. H. Elmshaeuser* in Calvary Congregation, Wray, and in St. John's Congregation, Vernon, Colo., by M. W. Wilk. — *Paul M. Moll* in Immanuel Congregation, Pinckneyville, Ill., by J. Mueller. — *Norbert C. Mueller* in Bethany Congregation, Long Beach, Calif., by M. J. Bruer. — 5. Sun. p. Tr. (July 1): *Leonard C. Bernthal* in Emmaus Congregation, Waupaca, Wis., by H. R. Neitzel. — *Reimer A. Frick* in St. Paul's Congregation, Grant Park, Ill., by Christian Adam. — *Carl Hiller* in First Congregation, Ventura, Calif., by Armand E. Mueller. — *Paul E. Meyer* in Our Savior Congregation, Milford, Ill., by B. F. Prange. — *E. F. Noack* in Zion Church, Cleveland, Ohio, as institutional missionary by J. H. Meyer. — *Walter Zeile* in St. John's Congregation, Palmer, Alaska, by G. E. Nitz. — 6. Sun. p. Tr. (July 8): *M. H. Lobeck* in Christ Congregation, New Castle, Pa., by R. C. Franke. — *R. P. Schulz* in St. John's Congregation, Yuma, Colo., by M. W. Wilk. — July 10: *Edward A. Westcott* in the Bethesda Lutheran Home Chapel by F. H. Eggers.

Teachers: 3. Sun. p. Tr. (June 17): *Henry O. Kersten* in St. John's Congregation, Pierce, Nebr., by Wm. C. Petersen. — 5. Sun. p. Tr. (July 1): *Norman Utech* in Calvary Congregation, Lincoln Park, Mich., by W. F. Hagen. — *Fred H. Weber* in St. John's Congregation, Plymouth, Wis., by H. W. Baxmann. — *M. E. Wenck* in Mount Olive Congregation, San Antonio, Tex., by M. L. Koehneke.

Dedications

Dedicated to the glory of God:

2. Sun. p. Tr. (June 10): The new church of Memorial Congregation, *Sioux Falls, S. Dak.* (H. E. Rossow). — 5. Sun. p. Tr. (July 1): The new church of Immanuel Congregation, *Town Scott (Kewaskum 9 NE), Wis.* (Gustav Kaniess).

Anniversaries

The following congregations celebrated anniversaries:

4. Sun. p. Tr. (June 24): Trinity Congregation, *Marshalltown, Iowa* (H. H. Kirchmann), the 75th. — During the month of June, Immanuel Congregation, *Seymour, Ind.* (E. E. Streufert and V. A. Mack), celebrated the seventy-fifth anniversary of its organization. — 5. Sun. p. Tr. (July 1): The St. Paul's Congregation, *Lakefield, Minn.* (Theo. Krenzke), the 60th.

Synodical Conventions

The Central District of Synod convenes Aug. 27 to 30 at Concordia College, Fort Wayne, Ind. Opening service at Concordia Church (Rev. W. Klausing) on Monday evening, Aug. 27, at 7:45. Send announcements to Rev. Paul F. Miller, 225 E. Lewis St., Fort Wayne 2, Ind., by Aug. 20. Since the convention expenses are borne by the District, and the transportation is equalized, the housing committee asks each congregation to send to the treasurer of the committee, Prof. Herbert G. Bredemeier, Concordia College, Fort Wayne 4, Ind., before the convention, the sum of ten cents for each communicant member of the congregation. During the convention the transportation expense, which the delegates are asked to advance, will be refunded.

W. F. Docter, *Secretary*

The Southern District of Synod will meet Aug. 28 (11 A. M.)—30 in the Jung Hotel, New Orleans, La. Inspirational service Tues. 7:30 P. M., St. Paul's Church. Essay: "Bible Study," by Rev. H. B. Roepe.

A. H. Klamt, *Secretary*

Educational Institutions

Concordia Seminary, St. Louis, Mo., begins its one-hundred-eighth academic year on September 26 at 10 A. M. Application for admission should be made to Dean Richard A. Jesse, 801 De Mun Ave., St. Louis 5, Mo., not later than Sept. 5.

The entrance requirements are completion of junior college courses, including the study of English, German, Latin, and Greek, with a quality point of 1.00 or better. Applicants who are not graduates of colleges affiliated with Concordia Seminary must show ability to meet the entrance requirements through presentation of satisfactory transcripts or by entrance examinations and enclosure of a brief autobiography, together with a letter from their pastor certifying their Christian character. Transcript credits of college work must average C or higher. *All* applications must be accompanied with the record of college credits and a certified medical certificate.

Student rates at present are $225 per annum for lodging and board. Each student must give assurance that his board will be paid promptly. In addition, each student is required to pay the following fees at the beginning of the academic year: registration $5; guarantee $5; library $5; medical $1. Essential books for first-year students will cost approximately $27.

All students must register on Sept. 25.

Louis J. Sieck, *President*

Concordia Teachers College, Seward, Nebr., will conduct the opening service of its 52d school year, Thursday, Sept. 13, at 10 A. M. in the college chapel.

Students enrolling for the first time are asked to report Monday, Sept. 10, in order to take part in an orientation program, which will include whatever examinations may be necessary as well as registration.

Returning students should not arrive before Sept. 12 unless specifically requested to do so and may register on the 12th or after the opening services on the 13th.

Concordia Teachers College offers a full high-school and a four-year college program leading to the degree of Bachelor of Science in Education. Students may enroll in any class of either department. Applications should be made as soon as possible and be accompanied by a transcript of credits from the school last attended. For a catalog as well as other information write

Rev. A. O. Fuerbringer, *President*
Concordia Teachers College, Seward, Nebr.

Concordia College and Lutheran High School, Fort Wayne, Ind., will begin its 107th school year Sept. 5 at 9:15 A. M. Registration on the day previous, also removal of any conditions by examination. Dormitory students should not arrive before Tuesday. Applications for admission should be sent in as soon as possible. Students who wish to enter the freshman high school class must present a certificate of graduation from the eighth grade. For entering a higher class and receiving advanced standing submit credits from a standard high school or pass an examination.

All details concerning expenses, courses, equipment of students, and other requirements are to be found in the catalog of our school, which will gladly be sent to anyone upon request.

Concordia offers not only the regular six-year ministerial course prescribed by our Synod but also a standard four-year high school course for boys and girls with General, College Preparatory, and Commercial High School curricula. Girls who live outside the environs of Fort Wayne and plan to attend our high school should communicate with the school as soon as possible so that proper quarters may be secured for them in Lutheran families.

Board is to be paid monthly or quarterly in advance and amounts to $180, including all fees. Kindly make your announcements early.

Ottomar Krueger, *President*

Concordia College, Milwaukee, Wis., begins its new term on Sunday Sept. 9 at 3:30 P. M. Knowledge of an eighth-grade graduate is required for first year high school. Such as intend to enter an advanced class should have record of previous work sent to the school president several weeks before Sept. 9. Examinations for advanced standing and removal of conditions Sept. 8 at 10 A. M. While primarily a school preparing for the Theological Seminary at St. Louis, Concordia also welcomes such as are planning to enter other professions. Both the high school and the college department are accredited with the University of Wisconsin. Catalog with full information regarding courses, rates, fees sent on request.

Leroy C. Rincker, *President*

Concordia College, St. Paul, Minn., will open its fall term Sept. 16 at 10 A. M. Our school offers four years of high school and two years of college. The preparation of boys for the study of theology remains the chief purpose of our school, but we welcome also such as do not have the ministry in view but wish to acquire a higher education under Christian teachers.

We are often asked whether it is advisable to send boys to a local high school for a few years before entering them at our school. While we do not wish to deter any boys from studying for the holy ministry, and while we have had gratifying success in such cases, especially if the student has good mental endowments, yet it is our experience that students entering later may have to spend an extra year in our high school division to make up foreign language deficiencies. Furthermore, such boys lose out on the systematic instruction in religion. We therefore urge parents to send their boys here immediately after their graduation from the eighth grade.

Early registration is advisable, especially for those who wish to enter an advanced class. These should send in a transcript of high school credits. For a copy of our latest catalog and other information please write to

Martin Graebner, *President*
1245 Carroll Ave., St. Paul 4, Minn.

St. Paul's College, Concordia, Mo., conducts its opening exercises for the academic year Sept. 5 at 9 o'clock. Registration is the day previous. Students who wish to remove conditions by examination must report to their respective instructors at 9 o'clock on Sept. 4. Such as intend to enter the freshman class of the high school must send their final eighth-grade report card and such as desire advanced standing in either the high school or junior college an official transcript of their credits to the registrar not later than one week before the opening of the school year.

Board is $130, payable in advance in quarterly installments. Each student pays $28.50 general fees for light and janitor services, medical attention, athletics, gymnastics, reading room, college paper, lyceum, a deposit as a guarantee against breakage, and similar items. These fees must be paid at the beginning of the school year. Books must be paid for in cash.

In order to encourage young men who have not decided to enter the ministry to receive higher academic training under the Christian influence of the Lutheran Church, Synod asks the low tuition fee for nonministerial students of $40 a year for the high school and $80 for the junior college. Ministerial students pay no tuition.

Any additional information will be cheerfully supplied by

Albert J. C. Moeller, *Director*
St. Paul's College, Concordia, Mo.

St. John's College, Winfield, Kans., will begin its 53d school year Tuesday, Sept. 4, at 10:30 A. M. Students desiring advanced standing in high school or college are requested to send transcript of credits to the registrar at least two weeks previously. The primary aim of St. John's College is to prepare young men for the study of theology at Concordia Seminary, St. Louis. In addition, however, the college offers the following courses: (1) Parish Workers and Pre-deaconess; (2) Pre-law and

FINANCIAL REPORT, Receipts, February 1, 1945, to June 30, 1945

From Districts	Budget-Accounts	Peace Thankoffering
1. Alberta and British Columbia	$ 1,593.43	$ 12,200.00
2. Argentina	60.00	—
3. Atlantic	33,618.46	—
4. Brazil	—	—
5. California and Nevada	4,126.90	25,384.98
6. Central	97,239.89	253,348.69
7. Central Illinois	25,364.81	80,203.56
8. Colorado	3,408.51	29,707.20
9. Eastern	21,754.22	62,442.18
10. English	42,832.79	67,573.85
11. Iowa East	13,900.00	94,601.54
12. Iowa West	30,615.58	142,897.77
13. Kansas	11,500.00	91,187.89
14. Manitoba and Saskatchewan	1,847.40	6,540.01
15. Michigan	97,120.85	207,488.66
16. Minnesota	58,076.69	155,262.54
17. North Dakota and Montana	5,960.51	45,903.44
18. Northern Illinois	87,939.03	241,288.63
19. Northern Nebraska	9,204.22	49,857.67
20. North Wisconsin	25,736.85	55,248.05
21. Oklahoma	4,146.38	21,048.77
22. Ontario	5,165.00	32,000.00
23. Oregon and Washington	7,032.54	74,634.46
24. South Dakota	2,294.80	33,232.80
25. Southeastern	10,753.44	29,476.94
26. Southern	5,833.53	17,290.19
27. Southern California	4,165.95	49,031.98
28. Southern Illinois	17,783.48	57,779.30
29. Southern Nebraska	13,084.13	70,458.46
30. South Wisconsin	58,920.17	82,577.06
31. Texas	18,765.66	20.00
32. Western	63,956.23	211,154.24
Total from Districts	$783,801.45	$2,299,840.86
From L. L. L. Endowment Fund	29,971.97	
From Other Sources	23,153.22	10,530.86
Total, Feb. 1 to June 30, 1945	$836,926.64	$2,310,371.72

THEO. W. ECKHART, *Financial Secretary*

Pre-business Administration; (3) Liberal Arts; (4) Pre-nursing; (5) Secretarial and General Commercial; (6) Teacher Training; (7) Sunday School Teacher Training; (8) Music: Piano, Pipe Organ, Voice. Students preparing for the ministry may enroll in courses in Shorthand, Typewriting, and other secretarial subjects without additional cost. St. John's is accredited both in its high school and in its college department. Excellent dormitory facilities for both boys and girls. A well-organized program of student activities under faculty direction. For catalog and information write to

CARL S. MUNDINGER, *President*
St. John's College, Winfield, Kans.

Call for Candidates for the Office of President of Concordia College Fort Wayne, Indiana

Since President Ottomar Krueger has accepted a call as Pastor of Zion Evangelical Lutheran Church, Akron, Ohio, the local Board of Control with the approval of the Board of Directors herewith requests the congregations of Synod to nominate suitable candidates for the office of President of the College.

The man to be called will be expected to teach Religion and to assume all the duties incumbent upon the office of president.

Nominations with the characterizations of the candidates should be sent not later than Sept. 7 to

THE BOARD OF CONTROL
PAUL L. DANNENFELDT, *Secretary*
2313 S. Hanna St., Fort Wayne 5, Ind.

Call for Candidates, Seward, Nebraska

In accordance with a resolution of the Saginaw Convention, the Board of Control of Concordia Teachers College, Seward, Nebr., has secured the approval of Synod's Board for Higher Education and Board of Directors for the calling of an additional professor. The position is to include the administration of the college library in addition to a partial teaching load. The congregations of Synod are herewith requested to nominate men who qualify.

It is essential that the man to be called have had sufficient training in library science or have had experience or shown an interest in the field and be willing to secure the training necessary for the administration of the library according to the standards of the accrediting agencies.

In addition, he should have, as a minimum, a recognized Bachelor's degree with a major in a teaching field, preferably English or Mathematics, in which he can assume a partial class load.

In view of the great importance of this position for the adequate training of future teachers in the rapidly expanding educational program of our Church, all congregations are urged to give this request serious consideration and to take appropriate action that this position will be filled adequately at an early date.

Nominations should by Aug. 28 be in the hands of

J. C. HEINICKE, *Chairman*
THE BOARD OF CONTROL
Seward, Nebr., July 20, 1945

Election Result

Rev. Harold Witte of Chicago was elected to the vacant chair of English and Biology at Concordia College, Edmonton, Alta., Can.

ARTHUR APPELT, *Secretary*
Electoral Board for Concordia College
Edmonton

Available

Any small congregation or mission station desiring a *reed organ*, good condition, write to

REV. ARMIN C. GOTTBERG
Christ Lutheran Church, Churdan, Iowa

Wanted

Any congregation having *Communion set* which they are not using and are willing either to donate or sell to a mission congregation will kindly confer with

MRS. C. L. GRANDY, *Beaverton, Oreg.*

Help Wanted

St. John's College, Winfield, Kans., is sorely in need of a chief cook, a woman between the ages of 25 and 50. Write to

CARL S. MUNDINGER, *President*
St. John's College, Winfield, Kans.

"Don't Be Taken In"

For a number of years young men in parts of Africa, especially Nigeria and Gold Coast, who have learned to write and who have had contact with the Christian churches have sent letters (often with inadequate postage) to persons and organizations whose names they cull from periodicals. In these letters in the most ardent evangelical phrases they beg for Bibles, other books, shoes, etc. Sometimes they claim leadership of some religious group. Those who may receive them will be well advised to ignore them entirely. The American Bible Society has made careful inquiry of responsible missionaries about this; they report that there are adequate facilities for purchase of Scriptures and that the missionaries are eager to supply them to those who want them. In many instances these natives sell what is sent them and pocket the money. Don't be taken in!

ERIC M. NORTH, *Secretary*
American Bible Society

Changes of Address

Rev. O. H. Cloeter, 71 Divinity St., Bristol, Conn.
Rev. E. G. Dobelstein, 100 E. Franklin St., Evansville 11, Ind.
Rev. Ernest H. Essig, 521 Meadowbrook Ave., Detroit 14, Mich.
Rev. Frank Frese, Lutheran Service Center, 114 W. City Hall Ave., Norfolk 10, Va.
Rev. A. H. Gerhardt, 21 Hazelhurst Ave., Albany 3, N. Y.
Rev. N. K. Grefrath, 309 W. Washington St., Alexandria, Ind.
Rev. H. M. Hansen, R. 1, Chase, Kans.
Rev. Gerard E. Kohn, 605 W. First St., Merrill, Wis.
Rev. M. H. Lobeck, 1026 E. Washington St., New Castle, Pa.
Rev. Paul E. Meyer, 507 Irving St., Milford, Ill.
Rev. P. M. Moll, R. 4, Pinckneyville, Ill.
Rev. Geo. A. Naumann, 2128 W. 85th St., Cleveland 2, Ohio
Prof. A. W. Reese, Avenida Chapultepec 640-14, Mexico, D. F.
Rev. R. P. Schulz, Yuma, Colo.
Rev. P. W. Sellmann, Oxford, Nebr.
Rev. Edward A. Westcott, 637 Milford St., Watertown, Wis.
Rev. Reuel R. Winkelmann, 2922 21st Ave., S., Seattle 44, Wash.
Donald Behnken, 600 South 15th, Sheboygan, Wis.
H. Eugene Burger, 208 King Street Rd., Alexandria, Va.
John Ehlers, 2030 Osgood St., Pittsburgh 14, Pa.
F. C. Groth, R. 1, Suring, Wis.
Frederick Jackisch, 200 Fairway Drive, New Orleans 18, La.
Edwin A. Jiede, 1217 W. Locust St., Milwaukee 6, Wis.
Henry O. Kersten, R. 3, Pierce, Nebr.
Alfred W. Mieger, 5601 Fishburn Ave., Maywood, Calif.
Geo. H. Pingel, 202 W. Sixth St., Marshfield, Wis.
Prof. W. H. Rusch, 524 E. Wayne St., Fort Wayne 2, Ind.
Theo. Tiemann, 5933 Camden St., Oakland 3, Calif.
Gerald P. Uecker, R. 1, Staplehurst, Nebr.
Theo. von Fange, 835 Henderson St., Eureka, Calif.
Walter H. Voth, 1207 Avenue B, Beaumont, Tex.
M. E. Wenck, 3014 Saunders Ave., San Antonio 7, Tex.
E. F. Wiese, 315 E. Sixth St., Monroe, Mich.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

DR. H. NAU'S

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WE MOVE INTO AFRICA

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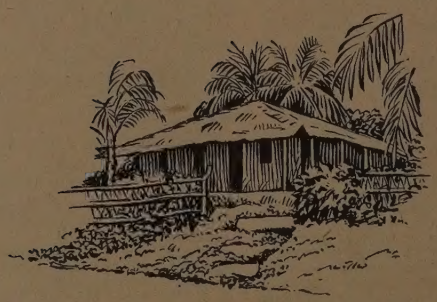

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